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THE THEOSOPHICAL FORUM

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THE THEOSOPHICAL SOCIETY IN AMERICA.

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E. T. HARGROVE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

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QUESTIONS AND ANSWERS.

QUESTION 103.

The advice is often given that we should become impersonal. What is impersonality and how may it be attained?

Victor.—We find ourselves in a world of form and limitation but we feel somehow that the soul is not bound by form and limitation but that in its essence it is free. The means whereby we contact the outer world is through the senses and the mind and the testimony of these is that we are separate one from another and from nature. This limiting separative sense is the sense of personality; the sense of freedom, of oneness with all, belongs only to the impersonal. Impersonality is of the soul, and recognizes essences and principles; personality is of the instruments and vestures of the soul and deals with appearances and forms. Personality regards myself and thyself as different, it is the outcome of the "great heresy of separateness," ever noting differences and making distinctions. Impersonality regards the underlying unity and recognizes the divine within all men and all things. Personality seeks the welfare of the (apparently) separated self; impersonality, the welfare of the whole. But impersonality does not mean colorlessness, or renunciation of love and affection and of interest in all the things of life. It means rather the fulfillment of all ties and the performance of every duty and the attuning of oneself to the great harmony of life. It means giving more love,

more affection all the time, and the deeper side of life can never be touched until we learn to do this.

No doubt we are all more or less aware that as we progress we must become impersonal and perhaps some of us think that should a momentous question arise or should we come to a crisis in our lives we should be able to act impersonally, but experience shows how liable we are to fail when put to the test. The reason of our failure is this: that we wait for the big things and are always desiring to do the big things instead of doing that which lies before us at the moment. There is just as much need and opportunity for being impersonal in the little things of life as in the big things. And we can rest assured that if we cannot be impersonal and unselfish in the little things, we shall fail in this respect in the great ones. Remember that he who is faithful in that which is least is faithful also in much. But do not be weak-kneed or flabby or afraid to stand up for a person when that person represents a principle. Do not be afraid to love those whom you do love, but strive to make your love purer, nobler, more unselfish. Make your life a sacrifice in the true sense of the term,—make it holy. What nearly everyone needs is more common sense and above all things more simple-heartedness. It is the old story: "Except ye become as little children." One of the characteristics of the child-life is trust, it is also one of the characteristics of impersonality, no one can be impersonal without trust and confidence in the divine life within himself and others.

E. T. H.—The fundamental difference between personal and impersonal love is that the former is selfish and the latter unselfish. Personal love seeks and demands something in return for itself; impersonal love is content to give and to go on giving. It may receive but it never asks recompense. Impersonality is painfully misinterpreted by some students. They are apt to think that by spreading their affection over the universe in a sort of half per cent. solution, they are overcoming their "personality." But this is a mistake, for the first and last result of such a proceeding will be that they will become centred in their own lower natures, indifferent to the sorrows of the world. They should not love others or another less; they should love more, and try to purify their love by making it unselfish.

QUESTION 104.

Has an idiot a soul? What part does the body of an idiot play in the drama of life?

J. W. L. K.—As I understand the matter there are two classes of idiots at least. There may be more. Roughly speaking, there are two. The first class is where the brain is paralyzed and the connection be-

tween the Ego and its vehicle is atrophied. In this case would not the Ego see all that occurs, as a spectator sees a drama? And yet the Ego would be unable to function through the brain or inner man at all. The second class is that of persons born without a soul: here we have a physical body composed of tanhic elementals whose thirst for objective life has brought them again into incarnation in (or as) a body, and an astral body composed of a higher grade of life atoms, one probably which has come over without disintegration from one or more evil incarnations. In either of these two classes, the body would appear to play the part of a congeries of lives (life elementals) undergoing a karmic experience in material existence and consciousness of a low grade. But in the first instance, this experience may be of use, and of value to the spectator, the Ego. In the second instance, there is no spectator, and the incarnation of these lives in a body is due to thirst for life and to energic impulses now almost exhausted so far as human life goes, and soon to fade from the human field.

H. C.—The term "idiot" is applicable to a human being born with faculties common to infants but who, at the time when intelligence should manifest is observed to be "mindless." The word "soul" is used to distinguish the incarnating ego with its thinking principle from the organs and the vehicle or body through which the ego shines. The "body" stands for that organism or instrument composed of the four or more elements and furnished by mother nature for the use of the ego or thinking entity, the soul. Now if we recall the Theosophical septenary nature of man we find there is the lower quaternary consisting of (a) the physical body (b) its etheric counterpart (c) the vital principle and (d) the animal soul or desire principle. This in contact with the higher triad, *i. e.*, (e) the thinking principle, (f) the spiritual soul and (g) the atma or spirit, is the symbol of man more or less developed and conscious of his own existence. The effect of union between the higher triad and the lower quaternary is to quicken the animal soul or desire principle into this condition of self-consciousness, which we call the ego or soul as in the question. The condition of an idiot displays a lack of self-consciousness, hence we may judge there is a divorcement between the lower quaternary and its informing ray—the soul, and hence we say an idiot is devoid of soul.

The "body," with its etheric counterpart, its vital principle and animal nature, still plays a part in the great drama of life just as an instrument prepared for some artificer would, were he, by disease or other cause, prevented from using it. It lies about occupying space and persisting as a *thing* as if waiting for the hand of the worker until, rusted and unserviceable it is cast on the scrap-heap of nature to be utilized in other forms. Let us suppose that the disease from which the worker suffers

has been brought upon him by his own careless, ignorant, or deliberate contravention of nature's laws; and, also, that the instrument is only fit for his use and not for another's and I think, the analogy will be fairly complete.

The body, or that group of elementals held together by the impulse that called it into being, is not responsible for its helpless, mindless state; but that soul who ought to be using the body is indeed responsible and suffers under the just law of compensation for the deeds formerly done in the flesh, and while desiring urgently the opportunity to contact the things of the flesh for which it has strong affinity, it is prevented; and if not altogether a lost soul, must submit to this condition of unfitness for active contact in the world of men. If a lost soul—and we must not shut our eyes to the fact of such a possibility, for the one who is careless and unheeding of the voice of his higher nature—the mindless state is a stage on that downward path into the hell of being which precedes the "loss of all" (see *Bhagavad Gita*, Chap. II.).

QUESTION 101.—(*Continued.*)

I find myself unconsciously feeling a dislike to some persons. How can I eradicate this feeling from my mind?

A. P. Buchman.—The point at issue is how to eradicate the feeling of dislike for another. This can be done only by displacement. How? Look into the nature and character of the other person and find the good, the loveable things. Every one has some spark of good in him and we can find this if we will. Then whenever the feeling of dislike or hate towards anyone arises in your mind, displace it with one of the opposite character, by directing the mind to the good side of his nature. Practice this for a little while and the feeling of hate or dislike will be driven out and will no longer find room for action.

But why hate anyway? Hate is a disintegrating force, it is a poison and destroys the hater, and although the one hated may feel uneasy or uncomfortable yet the action is mainly expended on the one who does the hating.

Pentacle.—Rules and methods might be given for the overcoming of a feeling of dislike and antagonism against another, but it comes down to this in the end, that there is no other way of eradicating such a feeling than to set about and just do it. The theory of itself is no good, it is necessary to put it into practice. It is possible that some people could give a beautiful explanation of the whole thing and yet not practice it, but to slightly change an old proverb—an ounce of practice is worth a pound of theory.

If you can find the reason for the dislike, well and good, it should help you to overcome it for you can proceed to the roots of the matter. But if you cannot find a reason, then, in my opinion, it would be very foolish to spend a long time in trying to find one. I do not think that a feeling of dislike should necessarily be ignored for it may be a warning for your own protection. There are some people that children "instinctively"—as it is said—recoil from and others to whom they will run. This is true of us older children also, but we have a wider responsibility and must not follow our feelings blindly. Never permit a feeling of dislike to hinder you in the performance of duty. Remember the Buddhist saying, "Hatred never ceases by hatred at any time; hatred ceases only by love." Strive to realize that the light which shines inside thee is in no wise different from the light which shines in thy brother-men.

T.—By trying to realize that he too is that Self, which is all. If you attempt to discover his good qualities you will probably discover many bad ones in the process, and your mind will in any case be dwelling on the personality, which is the very thing you want to avoid. You will be rushing from one pole to the other. The wiser method is to avoid either extreme; to admit on general principles that he must have both good and bad characteristics, and then to fix the mind upon the central fact—superior to either pole of manifestation—that this man is the Spirit which is yourself, attempting to manifest Itself in and through matter.

QUESTION 105.

In the "Occult World," p. 131 Master K. H. says in a letter: "We, not they [the scientists] see a specific difference between the energy in the motion of the wind and that of a revolving wheel." What is this difference? What is the Karmic effect of the working of great engines or machinery?

W. Main.—The energy of a revolving wheel has been diverted from some natural channel and caused to flow in a pattern devised by human self-consciousness. A wheel is constructed, and revolves, for definite purposes. Its energy is associated with, and is the tool, or vehicle, of thought; and becomes a creative and transformlng agent, in a special manner.

This may be for better or worse. A water wheel drives machinery which may manufacture weapons of war, clothing for the naked or the fanciful, theosophical books, works of art, etc., etc. The stream flows on with slightly less energy and the rate at which a continent is taken down and another built up, is slackened a trifle; but human evolution has been accelerated. The cycle of the great sub-conscious life of nature

pays tribute to that of self consciousness; and both are modified accordingly. The energy stored in, or flowing through, a revolving wheel, may be taken as typical of the point of contact.

The energy of the wind might be used to blow an organ. A musician would convert the simple and fitful sigh of the wind into pulsations of marvellous complexity and harmony: the ignorant beginner evokes strange discords.

Blood nourishes the brain, which is the instrument of the thinker. The sub-conscious life of the blood whirls the wheels of a higher life, which, through the ethereal pulsations of thought, builds for itself—what it may.

A. Keightley.—The answer to the question is, I think, to be found in the latter part of the same paragraph, pages 131 and 132. The specific difference lies in the origin of the two modes of the manifestation of energy. In the one case the origin is in the earth and the forces, physical and astral, connected with it: in the other it has its origin in the intelligence of man. In the one case, to use a term, the force is a natural elemental: in the other a human elemental. Taking the earth as an entity, the energy of the wind is a manifestation of the mind of the Great Man: the steam-engine shows the limitation of the mind of the little man. In another aspect the specific difference somewhat resembles that existing between the whole and the part.

The second part of the question depends on the "how." The mere attention to the physical machinery would seem to involve no Karma but the attention to or neglect of duty. That of the mind of the engineer who planned the machinery must be connected with his other mental Karma, depending on the method in which his intelligence is used. Finally there is the Karma of the use which is made of the machinery by the man or men who own it after it is set up.

SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

The following subjects are supplied as being suitable for discussion at branch meetings. They are by various students who have had experience in conducting such meetings. It should be clearly understood that statements made herein are *suggestions for discussion*, are not official, or in any way authoritative. Similar outlines will gladly be received by the editor, who reserves the right to make such alterations in their construction as may seem advisable.—EDITOR.

WHY I BELIEVE IN REINCARNATION.

It is suggested that as many members as possible state their personal grounds for believing in this doctrine. They will do well to confine themselves to such evidences as are likely to appeal to enquirers, avoiding statements made upon any psychic experiences

as these are not generally acceptable and understandable by others. The object of this discourse will be to assist members to express clearly and concisely the reasons for their acceptance (or non-acceptance) of this ancient teaching.

REFERENCES.

Theosophy, July and August, 1897.

ALCHEMY.

Studied in all ages. Practiced in India, Chaldea, Egypt, Europe. Treatises on the subject capable of several interpretations, because "as above, so below." Alchemical works are scientific, philosophical and religious. Alchemists of the middle ages were obliged to disguise their real beliefs on account of orthodox opposition. The scientific aspect of the subject; transmutation of metals shown possible and even achieved by modern investigators. Crookes' protyle, primordial matter. Mystical and Theosophical aspect; transmutation of the lead of the lower nature into the pure gold of the higher; evolution of the inner body, the elixir of life. Mystical meaning of the salt, sulphur and mercury.

REFERENCES.

Secret Symbols of the Rosicrucians, Paracelsus, Jacob Boehme, by Franz Hartmann. *Bhagavad Gita. Voice of the Silence.*

THEOSOPHY AND ETHICS.

Define Ethics; review modern systems:—dogmatic, based upon special revelation; and utilitarian. Theosophy instead of depending upon one revealed book takes all the sacred scriptures of the world as its text-books, and then verifies their teachings in the light of universal law. All the great world-teachers have taught the same ethics. Ethics should be considered first with regard to the mind, as all actions originate in the mind. This, a reversion of the modern method which chiefly deals with actions alone. Activities of the mind are forces, and all mental phenomena are governed by law just as all known forces are governed. Correspondences. Hatred, the destroyer, disruptive in its nature and action; jealousy, contractive and separative.

REFERENCES.

Culture of Concentration, by W. Q. Judge, reprinted from the *Path*. *Key to Theosophy*, Section XII. *The Bible*,—the 10 Commandments and the Sermon on the Mount.

PSYCHIC DEVELOPMENT.

"Psychic senses" used technically to describe senses related to the astral plane. Man's psychic senses once active; became atrophied after misuse. Bogus occult societies pretend to develop psychic powers for cash. Even when developed, unless the higher spiritual powers also developed, great danger results owing to disturbance of equilibrium in the nature. Any attempt to develop psychic faculties by external processes will cause reaction; the higher psychic powers cannot be attained in this way. The true evolution is from within outwards, the spiritual nature gradually purifying the mental and psychic senses as well as the physical instrument, thus enabling the inner to affect and register its impressions upon the outer man. The psychic senses are always active on their own plane, but are only recognizable to the ordinary person in the dream state, and during any temporary inactivity of the brain consciousness. All great teachers have warned their disciples against mere psychic development. "Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air." Light on the Path I, 8. [See rest of this quotation.]

REFERENCES.

Voice of the Silence, opening verses. *Light on the Path.*

THEOSOPHICAL NEWS AND WORK.

NEW ACTIVITIES.

In the *Pacific Theosophist* for March in an article on "How to work among Sailors," by Evan Williams, is a suggestion as to placing literature on bay, river and ferry steamers. Being connected with a large shipping house which has intimate business relations with all of the transportation lines centring in this city, I at once adopted the suggestion, elaborated plans and with the approval and coöperation of the Pacific Coast Theosophical Committee soon had them in working order.

Boxes, specially arranged to suit the leaflets and other literature, were made to order of tin japanned in black and inscribed in letters of gold: "THEOSOPHY"—"FREE FOR ALL."

Through my business relations with the Managers and Agents of the various steamer lines I was happily enabled to obtain a cordial consent in every case for the setting up of the boxes on the walls of the cabins. Some twenty or more are now in place and it is hoped that this is but the beginning of a scheme that will result in great benefit to the Cause.

A volunteer committee of ladies is attending regularly to the replenishing of the literature and it is intended that where steamers ply to distant points up and down the coast the re-filling of the boxes will be delegated to members of Branches at those ports.

It was not thought well to place any boxes in ferry depots or on ferry-boats at present, for in the bustle of arrival and departure in the former and the brief period of time expended on the latter there are few who care to read. But where the voyage requires from three to thirty hours, the contrary is the case and many will gladly avail themselves of the opportunity now offered.

The scheme is in full and successful operation, the boxes on some of the daily boats being nearly emptied each trip. It is hoped to equip the steamers plying to China, Japan, Australia, Panama and Honolulu before the close of the year.

In New York, New Orleans, Boston, Philadelphia, cities on the Great Lakes, in fact in cities so situated all around the globe this plan can and doubtless will be soon put into active operation, thus flooding the world with the light of Theosophy.

Another line of work allied to this although of a somewhat restricted nature is with those who "go down to the sea in ships." Many vessels are cleared yearly by the house with which I am connected, for ports in Great Britain or the continent of Europe. Each ship-master on finishing his business with the office receives with the customary gratuity two envelopes, the one addressed: Capt.....Ship "....." the other similarly addressed to *the crew*. The envelopes are of strong manila paper, measure 5x7 inches and in each are placed copies of the standard leaflets, "Theosophy Simply Put," etc.

On the long voyage around Cape Horn, with its attendant perils from the contending forces of Air and Water, Jack has much time for thought and usually poor or no material. Surely some will be found to hear and heed the Message.

SILENT WORKER.

TOUR OF DR. F. HARTMANN.

On May 5, Dr. Franz Hartmann, accompanied by Mr. C. F. Willard of Chicago, left New York for Syracuse where they spent four days at the house of Mrs. Mundy. Dr. Hartmann spoke at two meetings, one a branch meeting and the other a public meeting. His subject at the public meeting was "Theosophy and the Rosicrucians, and a report to the extent of a column and a half appeared in each of the morning papers.

While in Syracuse Dr. Hartmann and Mr. Willard were taken by Dr. Dower to visit the Onondaga Indians as told in the Theosophical News. Here also an important "find" in the shape of a book printed in English and embodying the teachings of Candaigua on Reincarnation and Karma was unearthed of which more will be heard later on.

Buffalo was reached May 9. A reception by members and a public meeting on May 10, attended by a large audience, were the features of the stay here.

A flying visit was made to Jamestown where the hospitality of Mrs. Chase made the travellers feel at home. Dr. Hartmann spoke on "Theosophy and Toleration" in the parlors of the Mozart Club on the evening of May 11. The members of the branch were much encouraged by the Doctor's visit.

On May 13th, Detroit, Mich., was reached where the two travellers were entertained by Mrs. E. B. Gamble, the president of the Branch. A reception was given by Mrs. Gamble in honor of Dr. Hartmann at which many of the most prominent social, literary and business people of the city were present. Among these was the managing editor of the Detroit *Free Press* which gave good reports of all meetings. Dr. Hartmann spoke informally on the teachings of Theosophy and answered several questions most entertainingly. The next evening, May 14, a public meeting was held and a large audience was present in spite of a heavy and continuous downpour of rain.

On May 15, Dr. Hartmann attended a meeting of branch members at Jackson, Mich., where he answered questions and spoke informally on the necessity of unity and commonsense.

Fort Wayne was the next place reached and here was found a stronghold of Theosophy. "Every man, woman and child in Fort Wayne," said Dr. Buchman, "has heard the word Theosophy and many know what it means."

This statement was borne out by the attendance at the reception and public meeting held here. Dr. Hartmann wrote an article a column and a half in length for the Fort Wayne *News* which was printed in full in that paper on May 18.

Chicago was reached May 19. While there they were the guests of Mr. and Mrs. Sederholm. The next evening was the regular meeting of the branch but all other matters had been suspended and the hall of Loyalty branch was crowded to its utmost capacity and as many in the entrance-way outside. By another of these curious coincidences which so often happen, the big hall next door which is occupied every Thursday evening by a Knights of Pythias lodge, was unoccupied on this particular evening, not a single K. of P. turning up to use it. This hall was secured and was soon filled. A reception to the members on Friday afternoon followed, and those who could not come then, came to Mr. Sederholm's residence in the evening.

At Indianapolis a meeting was held on Sunday evening, at the Propylæum Building. The hall was crowded with the best people in the city, and several questions were answered at length. On Tuesday evening, the doctor spoke by request on "Theosophy and Rosicrucianism and Ancient and Modern Masonry." The meeting was held in the largest hall in the Propylæum building.

Cincinnati was reached on Wednesday evening, and on Thursday, May 27, a reception was given Dr. Hartmann by the members of the local branch, and he answered questions in his usual witty manner. The meeting in College Hall, Cincinnati, on Friday evening, May 28, was one of the most successful of the trip. Dr. Buck in his usual felicitous manner made a few preliminary remarks before introducing Mr. Willard as the chairman of the evening. Dr. Hartmann was in his happiest vein, and made many strong points in his address on "The Influence of Theosophy on Modern Thought." He had his audience thoroughly *en rapport* with him, and aroused continuous applause alternating with ripples of laughter at his amusing stories and quaint but effective way of answering questions. He met many of the most prominent literary and artistic people after the lecture, and the next forenoon, until the time came to take the train for Dayton. It was with great reluctance that Dr. Buck's ideal Theosophical home and family were left. That evening, Saturday, May 29, a reception was given Dr. Hartmann and Mr. Willard by the members of Dayton branch at their rooms. A public meeting was held in what was formerly the Hebrew synagogue. There were several prominent Hebrews among the audience, including the Rabbi.

From Dayton we journeyed on to Louisville where a fine meeting was held June 1 on a few hours notice, Prest. George H. Wilson and the members of the branch working hard to considerable effect. This place was not down on the list and the members had only notice by telegram in the morning, the meeting being held in the evening. It was held in the hall of the Young Men's Hebrew Association which was filled.

A number of the members of the association who take an interest in Theosophy attended the lecture. At this meeting two colored persons, a man and a woman, sat in different parts of the hall and any one who realizes that Louisville is "down South" will realize what that means. Several persons joined the branch or signified their intention of joining.

From Louisville, Ky., back to Dayton, O., and thence on to Youngstown, O. Here Dr. Hartmann spoke on June 3 and attended a reception at the residence of Dr. Acheson the next evening, which crowded the house. One notable feature here was the many columns of interviews and reports which filled all the Youngstown papers. This branch has had a surprising growth and has a large number of young and earnest workers.

Pittsburg, Pa., was the next point and the "Smoky City" branch surprised itself in the audience brought out to hear Dr. Hartmann. The meeting was held in Curry University

hall Sunday evening, June 6, and for several days prior to the meeting a poster was placed in the windows of nearly every line of street cars in the city as the result of the efforts of one of the members who is an official of the road. These bore in large words, "Theosophy," so that the public had it before their eyes all the time, and also the subject of the lecture "Theosophy and Modern Thought." When the night of the meeting came every seat was taken and all the papers gave full reports, some a column to a column and a half.

Philadelphia was next visited and a meeting held in St. George's hall, a splendid audience being present. After Dr. Hartmann had spoken for about an hour he answered questions for nearly another hour. They were written out on slips handed around and then passed up to the chairman who read them out distinctly so that all could bear.

The doctor was as happy as usual in his answers.

Dr. Hartmann closed his lecturing in this country on Sunday evening, June 20, by a lecture at 144 Madison Avenue, New York, before the Aryan Society.

C. F. WILLARD.

TOUR OF JAMES M. PRYSE.

Arrived Sioux Falls, S. D., May 19th; lectured at Branch Headquarters, on the 20th, upon "Theosophy and Modern Thought," and on the 21st on "Theosophy and Brotherhood." This branch owes its existence to Bro. Pettigrew, one of the most indefatigable workers in the T. S. A. By bicycle tours through the surrounding country he has conducted a vigorious and effective propaganda, and awakened much interest in the neighboring towns. Arrived Sioux City, Ia., on the 22d; met members of the branch informally the same evening. On the 23d, Sunday, attended the Lotus Circle in the forenoon, gave a public lecture on the evening of the 24th and on the 25th held a meeting for discussion of Branch work, etc.; also held three informal meetings with members for general discussion. The illness of Miss Bandusia Wakefield, one of the pillars of Theosophy in this section, had checked the activity of the Branch, but the members were working harmoniously and earnestly. Reached Hartington, Nebr., on the 26th, and lectured on the 26th and 27th. The branch is small, but doing excellent work, Mrs. Crouch being the presiding genius, and having capable and devoted assistants. Arrived Lincoln, Nebr., on the 28th, meeting members of the branch at their headquarters the same evening. On the evening of the 30th (Sunday) lectured in the Universalist Church upon "Theosophy and Christianity," the audience being composed almost wholly of church people. On the 31st held an informal meeting at branch headquarters to discuss methods of work, etc. Reached Omaha, June 1st, and spent three days, devoting the time to Branch work. Many of the older members having left Omaha for other points, the branch has been reduced in numbers; but owing to the efforts of Dr. Gahan, Mr. Copeland and others, bids fair to regain its former strength. Arrived Kansas City on the 4th and on the 5th a special Branch meeting for the benefit of T. S. students. Sunday, the 6th, lectured in the evening at the Branch Hall, to a full house, on "Theosophy and Christianity." The members had been careful not to advertise this meeting too fully, as at the last public lecture many had been turned from the doors; so a full house was had without much advertising, and it would be difficult to find a more attentive and genial audience than this Kansas City one. They showered questions upon the lecturer and appreciated every joke to its fullest value. One old gentleman was so deeply affected by the modernized story of Jonah's cetaceous residence that he only subdued his merriment by plugging his mouth with his handkerchief until he nearly swallowed it as he held convulsively to his chair to keep from falling overboard. Owing to its strong sense of humor, the Kansas City Branch is harmonious, intuitive and prosperous. Arrived at St. Louis on the 7th, and held informal joint meetings of Arjuna and Harmony Branches on the evenings of the 7th and 8th. Theosophy has been at a low ebb at St. Louis for some time, but the recent visits of the Crusaders and of Mr. Harding have turned the tide, so that interest is reviving. Arrived at Belleville, Ills., on the 10th, and held a parlor meeting the same evening at the home of Mr. E. W. Primm. Lectured on the 11th on Theosophy and Christianity." As the hall in which meetings are generally held was undergoing repairs, the Court House was used for the meeting which circumstance, combined with the excessively hot weather, resulted in an audience of only forty, but intelligence made up for lack of numbers, and the local papers warmly praised the lecture. One of the Kansas City papers had also intended warm praise when likening the lecturer to the Revivalist Sam Jones! Arrived at Burlington, Ia., on the 12th The hot weather making public meetings impracticable, the time spent at Burlington was devoted to meetings with members and inquirers, and this class of work is really the more profitable to new branches.

H. P. B. T. S. On Sunday, June 13th, the "H. P. B." celebrated the anniversary of the departure of the Crusade by holding a large consolidated meeting of theosophists

in and around New York. The various Branches were invited to attend and they closed their own meetings on that evening. We were indebted to Mrs. Tingley for loaning us the flags of all nations for the occasion, and to our Brother Greiff for the artistic arrangement of the flags and other decorations. The platform, piano, and table were a mass of flowers. Mrs. Tingley, Mr. F. M. Pierce, and Rev. W. Williams, of the Crusade, were present and addressed the meeting. Mr. J. H. Fussell and Mr. H. Crooke also made addresses. Preceding the Crusade exercises, a Flower Festival was held for some of the poor children of Harlem. Music was played for them and Miss Linnett, Superintendent of the Lotus Circle, and the Rev. W. Williams each told the children a "fairy story." With the idea in mind to illustrate the beauty of giving as well as receiving, each child was presented with a rose or carnation to give to Mrs. Tingley, receiving in return a bunch of hothouse flowers and all the wild flowers he or she could carry.

Our recent speakers have been R. R. Bauer on "Appolonius of Tyana"; Herbert Crooke on "Theosophy the Hope of Humanity"; Rev. Williams on "The World's Great Teachers"; A. L. Conger, Jr., on "Individualism."

STOCKTON T. S., Cal., held a special meeting on Sunday evening, June 13th, 1897, in commemoration of the first anniversary of the Great Crusade.

Open meetings are held every Sunday evening, which consist of readings, or original articles by members, and sometimes lectures, which are well attended. After which, disussions, questions and answers make the meetings quite interesting. Open Branch meetings are held every Tuesday evening. Subjects for study are those suggested by the FORUM. Our Branch is small but staunch, and we see the effect of our endeavors. Our Free Public Library keeps the leading Theosophical works on its shelves, and they are in constant circulation. They are going to take the Magazine *Theosophy*.

KSHANTI T. S., Victoria, B. C. A special meeting was held June 13th, to commemorate the first anniversary of the Crusade. Addresses of about ten minutes each were delivered as follows:—"The Theosophical Movement," G. F. Jeanneret and W. H. Berridge; "The Crusade," W. Stewart; "The S. R. L. M. A.," W. H. Graves. Other addresses given during the month were "Brotherhood," "The Cause of Sorrow," "The Science of Life," "Adepts."

INDIANAPOLIS T. S., Ind., held a special meeting for the purpose of celebrating the first anniversary of the Crusade. After the exercises the following resolutions were unanimously passed:

"*Whereas*, This is the first anniversary of the Theosophical Crusade, and

"*Whereas*, We believe an important Cycle was started one year ago, and vibrations were set in motion which will roll on forever, and will widen, deepen and strengthen until the ocean of Theosophy shall encompass the whole earth; Therefore be it

"*Resolved*, That the Indianapolis Branch does fully and trustingly endorse the work and objects of the Crusade, and we will encourage the same in all possible ways, and do all we can to carry the same, laden with good results, into the new century.

"*Resolved*, That this Branch do set apart the 13th day of June of each year to the consideration and advancement of the Crusade work, and commemorate the same with appropriate exercises."

ANNIVERSARY CRUSADE MEETINGS were also held at Boston—the Boston, Cambridge, Tri-mount, Roxbury and Beacon Branches meeting together for the occasion—Somerville, Mass.; Malden, Mass.; Easthampton, Mass.; Bridgeport, Conn.; Jamestown, N. Y.; Yonkers, N. Y.; Syracuse, N. Y.; Buffalo, N. Y.; Milwaukee, Wis.; Detroit, Mich.; Tampa, Fla.; Denver, Colo.; Sacramento, Cal.; Stockton, Cal.; San Diego, Cal.; Riverside, Cal.; Santa Cruz, Cal.; Tacoma, Wash.; Salt Lake City, Utah; Logansport, Ind.; St. Paul, Minn.; Portland, Me.; Youngstown, Ohio; Warren, Pa.; Macon, Ga., and indeed by nearly all the Branches throughout the country.

ABBOTT B. CLARK left Los Angeles on May 13th for a lecture trip in Santa Barbara and Ventura counties, and returned on June 7th. Santa Barbara, Montecito, Summerland, Ventura and Santa Paula were visited. Thirteen meetings were held and good reports were given by the newspapers. At Santa Barbara the use of the Unitarian Church, one of the best in the city, was given free, excellent music furnished and large audiences attended the three lectures given there. Throughout California the general public are showing a marked interest in and appreciation of Theosophy. The Crusade Anniversary meeting in Los Angeles, June 13, was a great success. Addresses were made by Mrs. M. R. Egbert, Abbott B. Clark, Dr. G. F. Mohn, H. A. Gibson and Mrs.

Julia A. Brink, interspersed by excellent music by the Misses Fuller, late of New York, and by Mrs. Arnet.

NARADA T. S., Tacoma, Wash. Things move along with us quietly and very smoothly; we are taking in new members, and continually strangers and new faces attend our meetings and show their interest by reading our literature.

PACIFIC COAST ITEMS.

DR. GRIFFITHS visited Sacramento and remained there from May 14th to June 7th. During which time seven public lectures were given and two Quiz meetings in the Large Hall in Pythian Castle, and in the new headquarters of the Branch. Audiences were large and much interest was aroused. Twenty columns of press reports and interviews were printed in the local dailies, and new members were added to the Branch.

A large hall on the ground floor of Odd Fellows Temple, right in the centre of the city, has been taken by the E. T. HARGROVE T. S. of Sacramento and fitted up for headquarters. The Branch and Sunday evening meetings, the beginner's class led by Alfred Spinks, are held in the main hall. Adjoining rooms are to be set apart exclusively for private meetings.

The old Capitol City of Sacramento was thoroughly aroused by the visit of the Crusaders last February, and now has one of the largest and most earnest Branches on the Pacific Coast.

That was a marvellous influence brought to the Pacific Coast by the Crusaders which has permeated its whole area. Never before has the softening and potent spell of Brotherhood been so marked amongst the members. It is simply wonderful! The old rigidity is relaxed, and while intensity is as great as ever, it is tempered by a tenderness and kindly feeling towards all which immeasurably increases harmony and coöperation in the T. S. ranks, and leavens the whole Coast. May gratitude and loyal service be our return to our beloved leader in these days of great things.

Mrs. S. A. Harris is now making a lecturing tour including San Jose, Santa Cruz and other points. She meets with cordial welcome everywhere.

Alfred Spinks and Dr. Griffiths drove to Folsom prison, May 16, and the latter spoke to the inmates who crowded the prison chapel for an hour and a half. Many of the inmates have expressed both pleasure and profit derived from the T .S. meetings regularly held there. The meetings at San Quentin are also continued with encouraging results.

Reports from the far-off CARIBOO T. S., Barkerville, British Columbia, evidence good work being done in that section, by those who keep the fire burning.

The BLUE MOUNTAIN T. S., of Elgin, Oregon, is another fire on the frontier whose light is kept bright. Regular meetings are held and literature kept circulating in the surrounding country.

REDDING T. S., Cal., suffered the loss of one of its charter members and a true heart by the departure from this life of Mrs. Lydia Bostwick on May 17th. The body was cremated in San Francisco.

TRIANGLE T. S., Alameda, Cal. Attendance at all meetings grows larger. A Secret Doctrine Class has been started, and meetings have also been held at West Oakland which promises to be a good field for work. Julius Oettl of Alameda and Mrs. Hassfurther of Oakland are giving much help in this and other pioneer work.

AURORA T. S., Oakland, Cal., is doing much active work both individually and collectively and interest increases. The library which contains over 300 volumes is well patronized.

LOS ANGELES T. S., Cal. On June 13th a social meeting to commemorate the 1st anniversary of the Crusade was held. The speakers were Mrs. Egbert, A. B. Clark, G. F. Mohn, H. A. Gibson, Mrs Brink. The meeting was well attended and very successful. Among the subjects of the Sunday lectures were: "The Reality of the Unseen," "Polarity," "Theosophy for Business Men," "Head and Heart."

A Brotherhood supper was given on June 11th, and was a great success; there is no doubt that brotherhood work of this kind brings Theosophy to the hearts of many who would otherwise not approach it. Another of our monthly activities is our "social," which is held in quite an informal way and serves to bring members closer together in the bonds of fellowship and harmony.

We find here that our work is more that of consolidation just now, although we are adding to our membership right along, and we are getting a more thoughtful class of people at our public meetings and our having regular Headquarters is having an effect of drawing many more people than heretofore. Indeed all our meetings are improving both in numbers and quality.

WALTHAM T. S., Mass., was chartered May 26th. The Secretary is Miss M. E. Brown, Harding Avenue, Beaver Brook, Waltham.

VICTOR T. S., Colo. In the last issue of the FORUM it was announced that a centre had been formed at Victor. Since then it has developed into a Branch, the charter being dated May 29th. Mrs. Lina L. Lockwood was elected President, and John D. Brandon, Secretary.

KEARNEY T. S., Nebr., was chartered June 14th. This branch is the outcome of the efforts of Bro. Robert E. French and promises to become a strong centre.

A new Branch has been formed at Rochester, N. Y., called the ROCHESTER T. S., chartered June 17th. Rochester was one of the earliest centres of theosophical activity in the country and the new Branch is largely due to the efforts of Mrs. Darrow of Rochester, and of Dr. Dower and Mrs. Myers of Syracuse. Officers have been elected as follows: Mrs. Isabel C. Darrow, President; Mrs. Jane A. Sayles, Secretary; Dr. J. B. Hatch, Librarian.

PEORIA T. S., Ill. We regret to announce the death of one of our charter members, Mrs. Mary Ellen Vaughan, aged 60 years. She was very devoted and faithful and we deeply feel her loss.

LYNN T. S., Mass. Great interest is shown in the weekly study meetings to which the public are admitted. The public are invited to ask questions which the members answer. Attendance is good.

MANASA T. S., Toledo, Ohio, held its Second Annual Meeting June 18th. The reports showed a gratifying growth in all ways. The increased attendance at the meetings shows the greater interest of the public in Theosophy. The old officers were re-elected, and are as follows: President, Mrs. Helen L. Wheeler; Vice-President, Mr. D. H. Bothwell; Secretary, Mrs. A. M. Bell; Treasurer, Mrs. Clara Breckenridge; Librarian, Mrs. M. L. Dailey. Mr. A. E. Lang and Miss E. S. Bonton were elected members of the Executive Committee. We are about to establish a Marine Propaganda. Receptacles for leaflets have been furnished by one member, and a committee has been appointed to place them on steamers coming into this port, and to look after them, keeping leaflets supplied, etc.

At the annual meeting of the ROXBURY T. S., Mass., held June 7th, 1897, the following officers were elected for the ensuing year; President, Miss Susan P. Colburn; Vice-President and Recording Secretary, Miss R. F. Oliver; Corresponding Secretary and Treasurer, Mrs. Bertha Sythes.

MISS ANNA M. STABLER, President of the "H. P. B." Branch of Harlem, visited Buffalo May 22d and 23d and addressed the children of the Lotus Circle Sunday, May 23d. She called the circle a bouquet, and asked each child to choose the name of a flower which they would represent. She then told them the characteristics of the flowers they had chosen, and told them to try to become like these flowers. She also suggested that each of the children wear a knot of purple ribbon. The children were deeply interested and all anxious to follow out the suggestions given. We would like her to visit us again.

VEDANTA, T. S., Omaha, Nebr., and MILWAUKEE T. S., Wis., have given evidence of the work done in both places by sending in the applications of several new members. A steady stream of applications for membership comes all the time from PROVIDENCE T. S., R. I., and MACON T. S., Ga., and Dr. J. Philip Knoche of Kansas City, Mo., who was in New York a few days ago, said that KANSAS CITY T. S. was growing so rapidly that it would soon be the biggest branch in the country.

Good reports come from VANCOUVER T. S., B. C. The branch is growing and excellent work is being done in spreading Theosophy in Vancouver. The President writes that "as fresh fuel is added the fire of this northern centre will burn brighter."

MACON T. S., Ga., has, for the hot season, suspended its Sunday night public meetings. These from the beginning have slowly but steadily grown, especially since last Convention, and the closing one on June 20th, although not advertised, raised the record with the largest and strongest audience yet. The summer Sunday nights will now be utilized in the effort to evolve more speakers among members of the Branch. All the fire necessary, in one form at any rate, will most probably be present.

PITTSBURG T. S., Pa. All correspondence with the Pittsburg Branch should hereafter be addressed to Miss F. M. G. Camp, Cor. Sec'y, No. 715 Filbert Street, Pittsburg, Pa.

GRAND RAPIDS LOTUS CIRCLE, Mich., closed on June 26th with a picnic at North Park. Beside the Lotus Circle proper there is a club of boys of from 14 to 18 years of age and a club of girls of the same ages, one meeting on Friday and the other Monday evenings. Between 60 and 70 sat down to supper. The Thursday evening meeting of the Branch will be held all summer. The others will be closed until September.

FORT WAYNE, Ind. The activities of the FORT WAYNE LOTUS CIRCLE closed on the first of July. As a climax to the work of the year an excursion and picnic was given on the 30th of June to sixty-four of the very poor of our city, as the guests of the Lotus Circle. The members, both big and little, exerted themselves that they might have a day of unalloyed enjoyment and pleasure. The excursion was by electric cars to Robison Park, a distance of six miles. The ride was thoroughly enjoyed, as was the luncheon which was provided for all by the ladies of the Fort Wayne Branch of the Theosophical Society. It was often remarked during the day that we had never seen greater gratitude manifested than was manifested by our poorer friends. They were full of surprise that any one would have taken pains to hunt them up in their desolate homes and invite them to a day of such pleasure. Several mothers brought all their families, and so both little and big folks spent a happy day. Hereafter the Lotus Circle of Fort Wayne will give an annual picnic to those so unfortunate as not to be able otherwise to go to the country. We have held two entertainments this spring. The memorial exercises of April 13th were especially well attended. The main feature of the exercises was a representation of the Crusade which our beloved leader carried around the world. As a result of the excursion we have eleven names added to our membership, all among the poorer class of society. Our next work will be to clothe the children so that they will be able to attend the meetings when we re-open in September.

NEW ZEALAND ACTIVTIES.

The lodges at Thames continue to meet regularly once a week, and good work is done, both in study and in the fostering of that Brotherhood for which the T. S. exists. We find the importance of this spirit more and more manifest every day, and have learned that nothing else can take its place. Our Lotus Circle meets weekly and works for the needy. We had a most successful entertainment in connection with our Sunday school this week, carried through by the young people themselves. Now and then we meet enquirers, and find that the minds of many are opening to the Light. We always bear in very kindly remembrance not only all the Crusaders, but all our American brothers and sisters

The Thames Centre continue active work, regular weekly meetings being held at the residence of the Rev. S. J. Neill, and Sunday evening lectures in St. George's Hall, the latter being well attended and creating much interest. The young people's working class is becoming quite a feature of practical Theosophy. About twenty young girls meet to sew for the poor, providing the materials out of their pocket money. A reading or discussion of Theosophy is carried on as they work.

Another Centre called "The Katherine A. Tingley Centre," has been started here with a good membership, the result of the work of one of our new members admitted when the Crusaders were here. This new centre is fully alive and promises well.

The Waitemata Centre still continues in its old room at 7 Marine Chambers, as the Tailoress Union Hall is not yet vacant. We hope to get possession of this hall for Sunday lectures in a few weeks' time, and will retain present rooms for special meetings and "Secret Doctrine" Class as well as Thursday evening lectures.

THE INTERNATIONAL BROTHERHOOD LEAGUE.

In the June issue of the FORUM an account was given of an organization formed by Katherine A. Tingley on a broad and general basis for *unsectarian brotherhood work*. This organization has since been named the "International Brotherhood League," and has the following objects :—

"To educate children of all nations on the broadest lines of Universal Brotherhood, and to prepare destitute and homeless children to become workers for humanity.

"To ameliorate the condition of unfortunate women and assist them to a higher life

"To assist those who are or have been in prisons to establish themselves in honorable positions in life.

"To help workingmen to realize the nobility of their calling and their true position in life.

"To bring about a better understanding between so-called savage and civilized races by promoting a closer and more sympathetic relationship between them.

"To relieve human suffering resulting from flood, famine, war, and other calamities; and generally to extend aid, help and comfort to suffering humanity throughout the world."

No one can fail to notice the universal scope of the work of the past year. First was the Crusade, then the founding of the School for the Revival of the Lost Mysteries of Antiquity, and now the formation of the International Brotherhood League. Can anyone doubt the meaning and purpose of the present cycle? It is an era of work, of action, and if, during the past years, we have assimilated anything of Theosophy, the true science of life, never has there been given us a greater opportunity to express it in act than is now presented in this International Brotherhood League under the direction of its Founder and President. A circular will shortly be issued to members of the T. S. A. giving full particulars.

LOTUS HOME.

One of the activities of the International Brotherhood League and which has already taken definite shape is the Lotus Home. Just a month ago at the picnic of the New York Lotus Circles held in Bronx Park, Mrs. Tingley originated the idea of a summer home where some of the poor children living on the East Side of New York could go for a two weeks' visit to the country. The project was no sooner mentioned than the few who were present subscribed on the spot over fifty dollars as a starter. A committee was appointed to find a suitable house near New York. Several houses were seen and one finally decided on by Mrs. Tingley on June 13th. The house is just across the Hudson River from 125th St. ferry, and about five minutes walk from the ferry-house. It is a brick house, with a large verandah, standing in beautiful grounds and surrounded by trees. A more delightful spot could not have deen chosen, it is about half way up the bluff and overlooks the Hudson River.

The house had not been lived in for over a year and needed painting and cleaning throughout. However, thanks to the indefatigable energy of Mrs. Sarah W. Cape the house was made all ready for occupancy on July 1st when Miss A. M. Stabler, the Superintendent of the Home, took up her quarters there. Committees had been appointed for furnishing and provisioning the home and arrangements were all completed for receiving the children on Saturday, July 3d. Mrs. E. C. Mayer, the Superintendent of the Children's Work and Miss E. Chapin had been very busy the two previous days getting the children together. Those now at the home have all come from the neighborhood of East 14th St. where Mrs. Tingley started the "Do Good Mission" some years ago. Twenty children were selected all from the very poorest families, their ages ranging from four to ten.

On Saturday morning, Mrs. Tingley was early at the Home to await the arrival of the children. It was a sight to be remembered. As soon as the children had climbed the hill and they ran nearly all the way they first caught sight of Mrs. Mayer and raced to her and then they saw Mrs. Tingley on the verandah and with cries of "Oh, there's Mrs. Tingley" they almost fell over one another to get to her. One sweet little child who has spinal disease, could only go very slowly and so had to be carried most of the way.

I understand it was quite an experience getting them to bed the first night, but if one may judge from the three days they have now been at the home, they are the happiest children in the world. The smaller children are put in the care of the older ones who are made responsible for them; this plan is working well and the children are behaving beautifully.

The formal opening of the Lotus Home was on Monday, July 5th. All the members of the T. S. A. in the neighborhood of New York were invited to be present and there were also present Madame O. Petersen, Miss M. L. Guild and Robert Crosbie from Boston and C. Thurston, A. B. Griggs, and C. H. Hopkins from Providence. Members also came from Brooklyn, Yonkers, Newark and Jersey City.

A noticeable feature of the work of the International Brotherhood League is that it is attracting the attention of many people not members of the Theosophical Society, and among the distinguished visitors at the opening of Lotus Home were Mr. Samuel E. Morss, ex-Consul General to Paris, Mrs. Morss, and Dr. Gunn one of New York's best known physicians and Mrs. Gunn. Many others, not connected with the Theosophical Society have given their support to the Lotus Home.

Committees and sub-committees had been very busy preparing for the occasion. There were committees on decoration, refreshments, reception of visitors, program, fireworks, etc., etc., and so well had the plans been laid by Mrs. Tingley and carried out by the committees that not a single hitch marred the proceedings.

The people began to arrive about one o'clock and at four o'clock the official program of speeches was begun. This was out-of-doors; a natural platform had been railed in with white cloth and green branches, a tree forming a convenient background. The audience sat on benches, camp stools or on the grass. Mr. A. H. Spencer occupied the chair for the first part of the meeting and Mr. A. B. Griggs during the latter part. The speakers were A. B. Griggs, E. A. Neresheimer, James M. Pryse, Samuel E. Morss, Miss M. L. Guild, E. T. Hargrove, Dr. Gunn, Rev. W. Williams, Mrs. K. A. Tingley, E. B. Page. Mrs. Tingley had not intended to speak but there were loud calls for her from all the audience to which she responded in a short speech which will long be remembered by all who heard it. Mr. Morss spoke of the great need there was of such work as the International Brotherhood League had begun and said that along those lines alone could we hope to solve the problems of the misery and suffering of humanity especially in large cities such as New York.

Dr. Gunn told how he had been brought up a strict Presbyterian and had swung from that to the extreme pole of agnosticism but he said that from what he had heard about Theosophy that afternoon he had come to the conclusion that he was almost a Theosophist for in his contact with suffering in the pursuit of his profession he had formulated to himself the idea of Universal Brotherhood and that "the world is my country and to help humanity, my religion." This he said he now felt was also Theosophy and if Reincarnation helped to make us realize how we are related one to another and helped us to understand our lives better and help one another he hoped that everyone would soon believe in Reincarnation and that for his part he was certainly going to study Theosophy.

After the speeches an auction was held of several interesting articles. These were a pen and traveller's ink-stand which Mrs. Tingley had used on the Crusade, and several articles which she had brought from India; a coin and a pencil which had belonged to William Q. Judge, a card of H. P. B.'s, etc., etc. These were auctioned off by Mr. A. B. Griggs, there being some very spirited bidding. The money thus obtained, and that collected on the grounds, amounting to over $250, goes to the support of the Home. The last item on the program was the fireworks, which gave great delight to the children.

It will be remembered that notice was given in last issue of the *Forum* that at Mrs. Tingley's request the Lotus Circle work was to be discontinued for the summer, and that new plans of work would be given in the Fall. The opening of Lotus Home is not contrary to this, and is not Lotus Circle work but a continuation of the work of the "Do Good Mission." It was the custom of Mrs. Tingley to give the children an outing every summer, and the "Home" is an extension of this work.

J. H. F.

DONATIONS TO THE T. S. A. RECENTLY RECEIVED.

E. G. R., $ .50; R O. R. B., $1; H. E., $1; J. A. J., $6.45; J. H. C., $10; E. W. P., $5; Kshanti T. S., $10; H. K. R. G., $5; C. S. A., $5; E. M., $5; K. M. T., $2; I. F. T., $1; F. G. K., $1; C. F. O., $ .50; X. M. McK., $ .50; E. H. J., $2; G. V. P., $50; W. T. H., $20; M. W. D., $5; J. H. M., $1; B L., $3; Wallingford T. S., $13; C. W. C., $1; L. M., $2; J. S., $1; C. T., $25; J. A. J., $7.80; E. S. B., $5; E. S., $3; M. P. I., $ .25; J. Y., $6; K. H., $5; B. T., $10; A. M. B., $5; T. M. M., $1.50; M. G. M., $ .50; E. A., $5; C. S. M. & R. W., $10; J. M. G. W., $5 H. L. W., $5; L. T., $1; I. F. T., $5; E. G. R., $1; L. A. H., $1; Jewell Nursery, $2.50; Anonymous, $2.48; W. F. G, $1; L. S., $2; P. H., $10; C. H. M., $2; S. R. D., $5; J. D. C., $1; C. W. N., $10; R. E. P., $5; D. F. L., $3; A. I. M., $1; Anonymous (Chicago), $1; D. T., $5; O. O. H., $1; J. H. W., $1; S. B. S., $10; H. E., $1; M. S., $3.